

CHAPTER IX

THE KINGS OF THE KINGDOM

INTRODUCTION

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16).

When the Lord returns to the earth in all of His power and glory to establish His reign, He will reign as the King of kings, and Lord of lords. This is not just an expression of greatness and superlative degree, but is an actual statement of fact. Jesus the Christ, the King of the Jews, is also going to be King over all other kings. There are three segments of the Kingdom announced with definite rulers:

1. *The National King* — David, King of Israel:

"But they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. 30:9).

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

And I the Lord will be their God and my servant David a prince among them; I the Lord have spoken it" (Ezek. 34:23,24). "And David my servant shall be king over them" (Ezek. 37:24a).

"And my servant David shall be their prince forever" (Ezek. 37:25b).

"Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea 3:5).

2. *The Tribal Kings* — The Twelve Apostles:

"Then answered Peter and said unto him, Behold we have forsaken all, and followed thee; what shall we have therefore?

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:27,28).

3. *The Municipal Kings* — Faithful, Qualified Christians:

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Then came the first, saying, Lord, thy pound hath gained ten pounds.

And he said unto him, Well, thou good servant; because thou hast been faithful in a very little, have thou authority over ten cities.

And the second came, saying, Lord thy pound hath gained five pounds.
And he said likewise to him, Be thou also over five cities" (Luke 19:15-19).

The above Scriptures set forth in no uncertain terms the fact that the Lord Jesus Christ will be the King over all kings; David will be raised up to be the king over the children of Israel; the twelve apostles will be raised up to rule, each over an individual tribe of the children of Israel; and then certain individual Christians, by virtue of their faithfulness and suffering with Christ, shall rule and reign with Him over certain cities.

"No cross, *no crown*. No crown, *no reign*."

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

But many that are first shall be last; and the last shall be first" (Matt. 19:27-30).

In the passage preceding this, the rich young ruler had asked Jesus what he must do if he would have life for the coming age (that is, the millennial reign of Christ), if he would have a place of honor and glory. The Lord told him that he would have to sell all that he had and give it to the poor — not to be saved, but in order to rule and reign with the Lord, salvation being simply and solely by the grace of God. The young man turned away sorrowful, because he was a man of great possessions and, like Esau, would rather have "a bird in the hand" than "two in the bush"; he would rather have present physical, material blessings than future heavenly, spiritual blessings.

Peter said, "Well, Lord, we have forsaken all and followed Thee, and what are we going to get?" Evidently, the subject of rewards had not been in their conversation too often and Peter did not understand, and would appreciate the fact that a fine young man like the rich ruler would hesitate to impoverish himself now for some future unknown blessings. So the question arose in Peter's mind, as in the minds of the other disciples. I do not think Peter was peculiar to his thinking. That is one of the standards by which the world judges: What does it pay?

Our Lord introduces the subject of the regeneration, which does not have anything to do with personal regeneration, salvation, or conversion. The time of regeneration is the time of the restitution of all things; that is the time of the millennial reign, the millennial glory, when our Lord Jesus Christ shall return to the earth in power and in glory and establish that fifth world kingdom. Babylon, Media-Persia, Greece, and Rome were the first four; and the fifth Kingdom is to be that of our Lord and Saviour,

Jesus Christ. It is for that kingdom that the whole creation is in great pain and travail, groaning, crying, yearning, when all things shall be made right.

Referring to the time when the Lord Jesus Christ returns, in the day of the regeneration, the day of the restitution of all things, the day of His millennial glory, Jesus said, "You apostles who have forsaken all and followed Me, shall sit upon twelve thrones, judging the twelve tribes of Israel. "(Each of the apostles will be judging one of the twelve tribes.) Here we have introduced the subject of positions of sovereignty in the coming kingdom of our Lord.

Our Lord has spoken of four kinds of kings to be in the coming kingdom — literal kings, absolute, ruling, and reigning. We have what might be termed the great international King — the King over all the other kings, the Lord over all the other lords — Jesus Christ Himself, described in Revelation 19 as *the King of kings, the Lord of lords*. Those expressions are not just degrees of comparison, nor simply superlatives; they are statements of fact: There are going to be many kings ruling and reigning, but Jesus the Christ will be the head King, the King over all the kings.

In Luke 1, the angel of the Lord told the Virgin Mary that of His kingdom there will be no end. Geographically, it will extend to the uttermost parts of the universe. Chronologically, there will be no end because it will be forever and forever. When Jesus the Christ came the first time, He came as God's Prophet, proclaiming the Word of God, past, present, and future. It was as God's Prophet that He died, a sacrifice for our sins, was buried, and rose again the third day, according to the Scriptures. Forty days later He ascended on high, where He sat down at the right hand of God the Father, where He ever lives to make intercession for us. Ever since His ascension into heaven nearly two thousand years ago, He has been fulfilling the office of our great High Priest. When I sin or when any Christian sins, He is our advocate, He is our attorney, He is our lawyer, pleading our case before God the Father as we are accused by Satan, the accuser of the brethren.

At His first advent, the Lord Jesus Christ did not enter upon His reign as King of kings; neither is He ruling and reigning now. Satan is the god of this age, he is the prince of the powers of the darkness, he is the head of the rulers of this sin-cursed world. That is what is wrong with the world today. But one day Jesus Christ will have finished His high priestly work and will return to the earth in justice, in righteousness, in power, and in glory as the King of kings, and the Lord of lords. He will sit upon the throne of David, which was and will again be in the city of Jerusalem — a real, literal city, a real, literal temple, a real, literal throne, with a real, literal King, the Lord Jesus Christ. He will execute justice and dispense righteousness throughout the earth; and then we will have what is termed here *the regeneration*, the restitution of all things, the righting of every wrong, the cleansing of all uncleanness, the casting out of all wickedness.

In the setting up of the kingdom and the establishment of power and authority under Him, never forget that to Him belongeth the praise, the honor, and the glory. For when He returns it will be as the King of kings, and the Lord of lords.

DAVID — KING OF ISRAEL

When the wise men from the East came into the city of Jerusalem they asked, *"Where is He that is born King of the Jews? for we have seen His star in the East and are come to worship Him."* He offered Himself to Israel as her King; she rejected Him and His Kingdom. But over His head on the cross was placed by Pilate, inscribed in Hebrew, Greek, and Latin, *"Jesus of Nazareth, the King of the Jews."*

Under Him is to be another king who will be the king over the twelve tribes of Israel. Consider Jer. 30:9, where the Spirit of God speaks of the restoration of Israel in a future day to her land, from which she will never be removed: *"But they shall serve the Lord their God, and David their king, whom I will raise up unto them."* In Ezek. 34:22-24, God, speaking of the end of Israel, says, *"Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it."*

"And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

And David my servant shall be king over them; and they shall also walk in my judgments, and observe my statutes, and do them.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever" (Ezek. 37:21-25).

Hosea 3:4,5 describes the present position and condition of Israel:

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

David is their king. In all of these passages of Scripture, the Holy Spirit of God has designated specifically and in no uncertain terms that David is going to be raised from the dead to sit upon a throne. Jesus Christ, being the King of kings and Lord of lords, will also be the King over the house of Israel; but David, second in command to the Lord Jesus Christ, will have for his particular dominion the kingdom of Israel. David is the man of whom God said, "He is a man after My own heart." Saul was the people's choice for king, but David was the Lord God Almighty's choice.

In this coming kingdom of our Lord and Saviour Jesus Christ, under Jesus Himself will be this national king, David, the king over Israel. The next group of kings will be what we shall call tribal kings, of which we read in our Scripture lesson — each one of the apostles ruling under David, who is ruling under the Lord Jesus Christ. Each one of these apostles shall be a king over a tribe of the nation of Israel.

The fourth and last class of kings are what we shall call municipal kings, ruling and reigning over municipalities. Our Lord said on one occasion to one of His servants, "I will make you ruler over ten cities"; to another servant, "I will make you ruler over five cities"; to another servant, "Thou shalt not rule over any city." I think one of the grossest errors of Bible teaching is that error which teaches that every Christian, indiscriminately, is going to have a place of sovereignty and rule and reign with our Lord, when nothing could be further from the truth. If there is any one truth that is set forth in the Word of God, it is that to rule and reign with the Lord requires suffering for Christ's sake; to rule and reign with the Lord requires obedience on the part of the disciple; to rule and reign with the Lord is based upon our faithfulness to His commands in His service. It does not make any difference about the life of an individual as far as salvation is concerned, because that is by grace; and being by grace alone, works cannot enter in. But sovereignty and merited places of service are conditioned solely upon works, and they come as rewards.

Too long have rewards been neglected; too long have Christians been taught that all one needs to do and all that is required is to believe on the Lord Jesus Christ, and not only will you be saved but you will have a great position of honor and glory in the coming kingdom of our Lord. All you must do to be saved IS "believe on the Lord Jesus Christ, and thou shalt be saved." But that does not guarantee to anyone a position of sovereignty in the coming kingdom of our Lord. We shall reign with Him if so be we suffer with Him.

TWELVE APOSTLES — TWELVE KINGS

Continuing our studies of the kings of the kingdom, I call your attention to Matthew 19:27ff, where the Apostle Peter had asked the Lord what he and the rest of the disciples were going to get out of serving Him. Our Lord did not rebuke him for

asking this question. He never discouraged any word about rewards. Many Christians speak disparagingly of rewards, when our Lord has offered many; and anyone who speaks slightingly of rewards and who disdains rewards does that of something which is very dear to the heart of our Lord. Not only that, but a belief in, and a hope of rewards is absolutely essential to living a dedicated life. In Hebrews 11:6, the Spirit of the Lord says, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Answers to prayer at various and sundry times are conditioned upon a belief in rewards.

In discussing the establishment of authority in the coming kingdom we have already noted that Jesus the Christ is going to be the King of kings, and the Lord of lords. He is not now ruling as King. He is our great High Priest now, interceding with God the Father on the behalf of Christians when they sin. He does not intercede for the lost but for His own people. But to profit by the intercessory work of the Lord Jesus Christ you must first accept Him as your Saviour; then He becomes your Intercessor, enabling you to live a life pleasing unto Him, for when you sin He intercedes with the Father on your behalf.

The first king of authority under the Lord is David, whom God will raise up to be prince over the house of Israel, or king over the nation of Israel. I think many err in their interpretation by making David to be the Lord Jesus Christ. The Word of God is very specific in Jeremiah, Ezekiel, and Hosea, telling us that God is going to raise up David to be their King and Jesus Christ to be their God.

Pay strict attention to Matt. 19:28:

"And Jesus said unto them (that is, His disciples), Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

There is delegation of authority in the coming kingdom of our Lord. In our government as we know it today we have three departments of state: the executive, the legislative, and the judicial. In the government of our Lord there is a fourth established, and that is the religious aspect of the government. We have separation of church and state now; and that must be, because Satan is the god of this age and therefore he is qualified to rule in matters of religion.

When our forefathers established as a constitutional right or prohibition, that churches were not to exercise authority in government, that also established the right or prohibition of the government to interfere in worship. In these days of so-called civil rights movements, one must keep in mind that civil rights are not religious rights, and that no official of government has any right under God to say who can or cannot worship anywhere, any time or with any people, except that it cannot be done in phases and places of absolute control of the government. One thing that God Almighty has

established in this present day is that the government's civil rights and civil authorities are under the rule and dominion of Satan; but Christian rights and privileges are under the sovereignty of Almighty God.

In the kingdom of our Lord and Saviour Jesus Christ, civil and religious rights and laws will be under one Head, because the King over all kings will be a righteous King, a just King, a holy King, a merciful King — One who doeth all things well. I am in favor of the great Society. I am in favor of the New Deal, I am in favor of the Fair Deal. But what most people forget, if they ever knew, is that there can be no Great Society, nor New Deal, nor Fair Deal until we have a Man at the head of such a society who is absolutely impartial, absolutely righteous and just. The only One in all of God's universe who has qualified and can qualify is the Lord Jesus Christ. So we look not for any Great Society or New Deal or Fair Deal or any such Utopia until Jesus the Christ returns as the King of kings, and Lord of lords.

After the Lord has established His kingdom, with Himself as the King of kings, and Lord of lords, He will elevate David to be the king over the house of Israel. Next under David will come twelve kings, each one ruling and reigning over one of the twelve tribes of Israel. These twelve kings, according to the Scripture of this discussion, are to be the twelve apostles.

If you are disturbed concerning who took Judas' place, be instructed that the Lord Jesus Christ Himself came from heaven and, on the road to Damascus, arrested Saul of Tarsus, called him, and appointed him to be an apostle in Judas' place. The other disciples would not recognize him as such and I find very few Christian preachers and teachers of the Word today who recognized him as such. But the Spirit of the Lord, through the Apostle Paul, gives this answer in the first verse of Galatians: "*Paul, an apostle, (not of men, neither by man)...*" "It was no group of men who rolled a pair of dice to see who was going to be the apostle in my case, but I was chosen by the Lord Jesus Christ and by God Himself." I think that ought to settle once and for all Judas' successor.

These twelve apostles are going to rule and reign over twelve tribes. They will receive their authority from the Lord Jesus Christ through the first vice-regent, David. They will constitute a group of twelve kings, the apostolate, ruling over these twelve tribes.

In our concluding study of the kings of the kingdom, we will discuss municipal kings — an area in which you and I as Christians have the privilege, the opportunity, and the right to qualify as kings to rule and reign with our Lord and Saviour Jesus Christ.

MUNICIPAL KINGS

We read of municipal kings in Luke 19:11-27. There is a common error abroad among fundamental, premillennial, Bible believing Christians, namely that all Christians are going to rule and reign with the Lord, regardless of the life which they have lived. But I believe, according to the teaching of the Word of God, that some Christians are going to rule and reign over certain cities, but the majority of Christians are going to be subjects in the kingdom, and they will be ruled over rather than be rulers.

Consider our nation, the United States of America. I am a subject in this kingdom of the United States, but I have no sovereign power. There are men who have power — there are mayors over cities, police commissioners, United States marshals, governors; there are legislators, both in the Senate and Congress; there are members of various courts and cabinets. There are many, many individuals in the United States who have positions of authority, but I am simply a subject. The government of the United States and all governments of the world are established after some form or other of divine authority, because there is no power nor authority but that which comes from God.

Who are the Christians to rule and reign, and who are the ones who will forfeit the right to rule and reign? Note Luke 19:11, 12:

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return."

The Nobleman is the Lord Jesus Christ. "*And he called his ten servants ...*" That is, He called ALL of the Christians — ten being the number of completion and perfection in its ordinal aspect pertaining to the earth. "*...and delivered them ten pounds...*" That simply means He called ALL His servants and delivered unto them ALL of His business. "*...and said unto them, Occupy till I come.*" Or, "*Occupy while I am coming.*" He is in the process of returning and has been ever since He entered into the heavens. "*But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned ...*" He is coming back. That is a certainty.

"*...having received the kingdom ...*" He has not yet received the kingdom; the kingdom has not yet been set up, has not been established; He is not now ruling and reigning as King. He is our great High Priest, interceding for His own. "*...then he commanded those servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.*" That symbolizes the judgment seat of Christ. For we must all appear before the judgment seat of Christ, every one who names the name of Christ, that each one may receive the things done in his body, according to that which he hath done, whether it be good or evil.

"Then came the first saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities." This is a Christian who is going to reign over ten cities. That will be quite a kingdom — ten cities. Such an individual, a Christian, as described above — having been faithful in the task whereunto he was appointed and not having forfeited his birthright — becomes a king over ten cities.

There is not a Christian but who, under the power and leadership of God, by the grace of God, can qualify for a place of sovereignty in the coming kingdom of our Lord.

"The second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities." Here is one whose capacities may not have been as great as the first, one who may not have been quite as faithful, one who may have become involved with the things of the world, the flesh, and the devil and therefore, failed to qualify to rule over ten cities but did qualify to rule over five cities. I would judge the same to be true of anyone whose pound gained three or two or one.

Vs. 20: *"And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow."* This servant typifies a Christian. Do not ever let anyone deceive you into thinking that this person is lost. It is recorded in vs. 13 that he called his ten servants. This individual is a servant of the Lord, therefore, a saved person.

In Matthew 25:14, we have the parable of the talents, which is comparable in many respects to the parable of the pounds, and here we read: "For the kingdom of the heavens is as a man travelling into a far country, who called HIS OWN SERVANTS, and delivered unto them his goods." Here it says, "...who called HIS OWN SERVANTS . . ." This is a double possessive. Not only were they HIS servants, they were his OWN SERVANTS. God does not delegate His authority to nor does He commission unsaved people to do His work in the spread of the gospel. The work of the Lord is committed unto the children of the Lord.

The servant with one pound is a Christian, but he is a Christian who did not do what the Lord commanded him to do. He is a Christian like so many today who do not believe in rewards; he is a Christian who said the only motive for serving the Lord should be love, and therefore he did not do anything. The fear of the Lord is the beginning of all wisdom. And fear of disqualification, fear of forfeiture of the rights of primogeniture, fear of having no inheritance in the coming kingdom, fear of being beaten with many stripes as a servant who knew his master's will and did it not, fear of reprisal, fear of weeping and wailing and gnashing of teeth — all of these are experiences for Christians who have proven unfaithful in the service of our Lord. The one talent and the one pound servants of our Lord are the Christians whose works have all been burned, but they themselves saved as though through fire.

YOU CAN RULE AND REIGN

To rule and to reign with the Lord Jesus Christ is part of the rewards for faithful Christians, whereas chastisement, or to be a subject in the kingdom is the lot of the unfaithful Christians. In Matthew 19, we have been meditating upon the kings of the kingdom. The word of our Lord was brought about by a question from Peter who, hearing our Lord tell about how difficult it would be for one to enter into the kingdom of the heavens, asked, "Who then can enter into the kingdom?"

When you analyze that expression as it occurs many times in the Word of God, you should realize and appreciate the fact that it means entering into a position of sovereignty. All Christians, all lost people, even Satan and his demons — all of God's creation — are under God's sovereignty and therefore, in the kingdom of God. But the kingdom of the heavens is a much smaller area, very exclusive as well as inclusive.

When the Scripture speaks about the kings of the kingdom, about ruling and reigning, about sharing with the Lord, it is speaking about positions which those who have been faithful in this day and time may win or attain. One has the opportunity and privilege of qualifying for a place of sovereignty in the coming kingdom of our Lord and Saviour Jesus Christ.

In previous articles I have set forth the Scriptural teaching that Jesus Christ Himself is to be the King over all the kings, David is to be raised up to be king over Israel, and the twelve apostles are to be kings over the twelve tribes of Israel. Various Christians will have authority over certain cities as municipal kings. In Luke 19, our Lord described Himself as a Nobleman going away into a far country to receive a kingdom for Himself and to return. But before He went He called all His servants before Him, and He delivered unto them all of His goods; that is, He turned over to them all of His business, with the command that they were to, "Occupy while I am returning."

When our Lord returns and gathers all the Christians before Him at the judgment seat of Christ, He is going to judge and reward everyone on the basis of his works. We read in I Cor. 3:12, "*Now if any man build upon this foundation gold, silver, precious stones...*" There are indicated three types of works that are imperishable, and if a man's works are of that nature, he is going to receive a reward. Then we read of three types of works which are perishable: wood, hay, and stubble.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (vv. 13-15).

Herein we learn a most blessed truth, that under grace it is possible to be saved and not have a single good work to your credit. Also under grace it is possible for one to have many good works. If one ever learns to differentiate between salvation and rewards, between grace and works, then he is well on his way toward a comprehensive understanding of the Word of God, especially of kingdom truth. So far as I know, all Christians believe in good works; but the majority of them want to get works before salvation in order that they might be saved. Let me state this categorically, that if salvation were based on the works of man, there is not a single man who would ever be saved, because the Word of God says that there is none that doeth good, no not one. Therefore no one can be saved on the basis of works. *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."* Works do not enter into salvation, but, rather, works come after or out of salvation.

We have two portions of Scriptures to which I want to call your attention concerning ruling and reigning with the Lord. First, Rom. 8:14-17:

"For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba [Abba is the Hebrew for Father], Father [or Pater, which is the Greek word for Father].

The Spirit Himself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him."

Suffering is the prerequisite for ruling and reigning with the Lord. It is not suffering because of our stubbornness or sinfulness, but it is suffering with and for Jesus Christ.

We have the same thing stated in II Tim. 2:11,12:

"It is a faithful saying: For if we be dead with him, we shall also live with him:

If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we are unfaithful, yet he abideth faithful: he cannot deny himself."

Once again, suffering is set forth as a prerequisite to reigning with the Lord.

To be saved does not qualify one to rule and reign. One must be faithful unto the Lord, one must have works of gold, silver, and precious stones.

GOLD symbolizes the sovereignty, the deity of the Lord God Almighty; and the *works of gold* are works which are done for the sake and the honor and glory of the Lord. They are not done to receive the praise of men here on the earth, not to be honored and exalted to high positions of the church, but solely for the honor and glory of

the Lord. When a Christian does something for the Lord to be seen of man, the moment he is seen of man, he has his reward then and there, so that there is no future reward.

SILVER is the coin of redemption, and *works of silver* are works which have to do with the redemption of man — that is, telling the story of salvation by grace, witnessing to the lost, ministering in any way whatsoever to a person that he may come to a saving knowledge of the Lord Jesus Christ. It could be praying for a lost person until such a one is saved.

PRECIOUS STONES: "*Ye all are precious stones, being built up as lively stones into a living structure, a house for the Lord.*" Living stones, precious stones, are the individuals who have come to know the Lord as their Saviour. If you have had any part, by witness or example, in anyone coming to know the Lord, you will have a place of sovereignty in His coming kingdom.

Again, the Holy Spirit points out the fact that our Lord offers five different crowns to individual Christians. First, there is the incorruptible crown offered to those who gain control over and discipline their physical, fleshly, carnal, bodily appetites. Second, there is a crown of rejoicing to all who bring individuals to a saving knowledge of Christ. Third, there is the crown of glory to those who are faithful in the teaching of the Word. Fourth, there is a crown of righteousness to those who love the appearing of our Lord. Fifth, there is a crown of life to those who are faithful, even unto dying, for the sake of our Lord. If a Christian has won any of these crowns when he appears at the judgment seat of Christ, he will have earned a place of sovereignty or rulership in His coming kingdom.

In Revelation, chapters 2 and 3, in the epistles to the seven churches, our Lord calls attention to seven conditions which will prevail in the last days; and anyone who overcomes these adverse conditions and circumstances is guaranteed a place of sovereignty in His coming kingdom. The overcomers are the ones who will rule and reign with Christ. For your own profit, study carefully these two chapters concerning the overcomers, as well as that which they are to overcome.

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